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The South African Outlook

[NOVEMBER 2, 1942].

CONTENTS

	Page		Page
THE OUTLOOK ..	173	Our Readers' Views:	
Child Criminals ..	178	Christian Reconstruc-	
Christian Council Exe-		tion ..	190
cutive ..	180	Domira: Lovedale ..	190
Father Callaway as a		New Books:	
Letter Writer ..	181	<i>Salmagundi</i> ..	191
Comments on Social Se-		<i>The Distraught Airman</i> ..	191
curity in South Africa	183	<i>A Book of Devotion</i> ..	191
Prisoners of War Corres-		<i>IziHlobo ZomNtu</i> ..	191
pondence ..	185	<i>Tales from Chalmers</i> ..	191
Education in Nazi		<i>Sermon in Shorts</i> ..	192
Germany ..	186	<i>Living Under Tension</i> ..	192
Which is it to be? ..	188	<i>Five Points for Africans</i> ..	192
Universal Week of Prayer	189	The late Rev. Y. Mbali ..	192
		Fort Hare and Lovedale	
		Notes ..	192

The South African Outlook

The Spirit of Jesus is constructive, sacrificial, holy, true, peaceable, forward-looking, full of eager striving . . . Hold to Jesus as the goal for human living, and keep the mind of Jesus as our mind, the life of Jesus as our life.—General Chiang Kai-Shek, in an address to the Chinese nation on Easter Eve, 1938.

The War.

October has witnessed much bitter but indecisive fighting at Stalingrad and on other parts of the Russian front, where winter conditions have now set in. In holding the Germans throughout a summer of terrific warfare the Russians have probably sealed Hitler's doom. In the Pacific war zone there has been much fighting for strategic places and it is generally believed that the Allies have had the better of the exchanges on land, sea and air. In the Western Desert the Allied Nations' forces went into the offensive in the third week of October and at the time of writing heavy fighting was taking place. Spectacular gains were not expected to accrue quickly from this offensive. From Britain many great bombing raids on German and Italian industrial plants have been launched. Over Malta more than one hundred Axis planes have recently been brought down. In political circles the outstanding event has been the visit of Field-Marshal Smuts to Britain. To him was given the great honour of addressing a joint assembly of the two British Houses of Parliament, an occasion without precedent in the annals of British politics. Altogether October has been a good month for the Allied Nations.

Tributes to Bantu Troops.

The famous Wanderers ground has seldom witnessed greater scenes of enthusiasm than were evinced, says the *Sunday Times* of October 18th, when the non-European Army Services Military athletic meeting was held on the previous afternoon. The crowd numbered several thousands, and spectators were rewarded with some excellent contests, which concluded with an outstanding exhibition of Soccer. It was a red-letter day for the non-Europeans and no doubt the twenty-two footballers will remember the day for all time, for it was their first appearance on the ground that had been the scene of the triumphs of many sporting giants in the past. There were some magnificent natural athletes and their performances, many of them accomplished bare-footed and on a wet track, were of a high order. A fine tribute to the work of the non-European army was paid by Major-General George E. Brink, Commanding Inland Command. "I regard it a privilege," he said, "to be here this afternoon, for I am able to renew acquaintance with the non-European units which rendered such magnificent service in the North. I had the privilege to have a great number of them in my division in East Africa, Abyssinia and Libya, and I assure you I was proud of the way they did their duty. They stood by us through thick and thin and never flinched. It was the same wherever they served, for General I. P. de Villiers has told me that his experience with the non-European troops was identical with mine." Colonel E. T. Stubbs, Director of non-European Services, also praised the work of the men under his command, remarking that they were given jobs of limitless dimensions, which they accomplished successfully and without demur.

Earlier in the month Dr. Colin Steyn, Minister of Justice, speaking at a Johannesburg function, praised the part that the Native soldiers were playing in this war. "They are playing the game magnificently both in the Libyan desert and on the home front," he said, "and it is well to remember that South Africa owes a duty to them." Dr. Colin Steyn dealt with the present Native policy in the Union, and praised Colonel Deney's Reitz for the attitude that he had adopted in this respect as Minister of Native Affairs. He said that Colonel Reitz had won the admiration of all by abolishing the pass laws, and would continue to win this admiration by continuing his policy of scrapping all other irritating and unnecessary laws.

Dr. Steyn appealed for support for the Native Soldier's Club and for the Red Cross Prisoners of War Fund, which, he said, was a means by which the public could show that it had not forgotten the men who had gone to fight for their country.

* * * *

Awards to African Soldiers.

The King has approved the following immediate awards conferred by the Commander-in-Chief, Middle East Forces, on members of the Union Defence Force:—Military Medal.—N. 14051, Sergeant Reuben Moloi, Native Military Corps; N. 10718, Private Hermanus Chaka, Native Military Corps, and N. 12389, Private Sprinkaan Masemula, Native Military Corps.

* * * *

Food of the very poor ; dear mealies worse than dear bread.

In the *Rand Daily Mail* of October 22 a letter appeared over the signature "Lida Jensen," to which we hope the Food Controller will give the most serious consideration. The letter reads: "It has been suggested that the further rise of $\frac{1}{2}$ d. on a 2 lb. loaf of bread if it becomes necessary, should be borne by the taxpayers. It would be more just if some such contribution were made towards the consumers of mealie meal. This is the staple food of our very poor people and of the Native population, many of whom cannot even afford to buy bread. The retail price of mealie meal in the shops has risen by 33 1-3 per cent. during this year." For years, up till March of this present year, mealies were supplied to farmers for fattening stock at a lower price than to poor people for their own use. We protested again and again against this, to our mind most wicked, discrimination. But, if the thing can be done one way, it can be done the opposite way, and lowering the price to human consumers at the present time would be fully justified, since the price to producers has been artificially raised to a very high figure. As a war measure it is no doubt necessary to encourage farmers to increase their production, but it is not right to impose upon the poorest sections of all races the burden thus created. As Dr. Reedman points out in the recently issued *Industry and Trade Review*, the cost of living index for food alone in South Africa rose from 993 in September 1939 to 1,220 in May 1942, and, referring to the danger of inflation following increased cost of living, the same authority insists that "the only way of avoiding this is for the food control organization to fix low prices of essential foods to consumers and subsidise the higher producers' prices directly from state revenue," (*italics ours*). This plan has been widely adopted by Great Britain and Canada in the present war.

* * * *

Shortage of Mealies in Native areas : famine threatening.

From many parts of the Union reports are appearing in the Press of serious shortage of mealies among the African people. The worst area appears to be the Waterberg district of the Transvaal. The Nylstroom correspondent of the Johannesburg *Star* reported on 3rd October that a resolution drawing the attention of the Minister of Agriculture to the fact that thousands of bags of mealies would be required by the Natives of the Waterberg area before next season and expressing the hope that adequate arrangements will be made, was passed at a meeting of the Waterberg Farmers' Union. No one will wish to embarrass the Food Controller in these difficult times, but his assurance early in the season that, though farmers would have to reduce their use of mealies for fattening stock and use substitutes, there would be enough for human requirements, and his quite recent statement that the food situation is satisfactory are difficult to reconcile with the reports just mentioned from the Native areas. It will also be remembered that early in the winter a statement was made on behalf of the Government that if necessary maize would be imported from the Argentine. Has this been done? October is very early in the season for maize shortage to be experienced. If conditions are already serious, what will they be like in January and February?

* * * *

The Ciskeian General Council.

Owing to the indisposition of the Minister of Native Affairs, Col. Deney's Reitz, and his inability to come to King William's Town, the ninth session of the Ciskeian General Council was opened in October by Mr. D. L. Smit, Secretary for Native Affairs, who deputised for the Minister. He also officially opened the Forbes Grant Native Secondary School building recently erected near the Ginsberg Location. Mr. Smit stressed the overstocking of the veld and the necessity on economic and health grounds of the production of more food by Natives. Proceeding he went on to deal with the money that would be made available for Native Education during the forthcoming financial year. He assured the gathering that his Department was keen to ameliorate the position of those Native teachers who were poorly paid. Mr. Smit complimented the African people on the part they had taken in this worldwide struggle, and appealed for still more volunteers for the Native Military Corps. He was very proud to be an Hon. Col. of that group. He was convinced that though the struggle was fierce ahead of us, the corner had been turned. Speaking at the opening of the Secondary School, he said he had heard from the Chief Native Commissioner that the library of the school was in a very poor state. The books will now be placed in a proper

room, and he promised a grant of £100 for new books. He expressed a hope that that school would provide an ever increasing stream of men and women of good character whose talents will be employed in the service of their countrymen.

* * * *

At a luncheon in his honour given by the Municipality of King William's Town, Mr. Smit made a very outspoken declaration on Native affairs. Referring to Sir Benjamin Durban's policy of more than a hundred years ago, he said: "We have tried out many other experiments in Native administration since then; but we have a long road to travel still, and our ultimate success will depend upon the sympathy and good sense of our European citizens. During the past few years we have been engaged in a policy of segregation, but the interests of the Europeans and the Natives have become so inter-locked and the pathway is beset with so many practical difficulties that I do not think we shall ever be able to carry it to its logical conclusion. But at the same time, owing to the generosity of the Government a great deal of good work has been done since the so-called segregation laws were passed, to improve the condition of the Natives—not only in the purchase of more land for Native settlement but in providing large sums of money for Native housing and education, and we look forward to a period of great progress and a gradual improvement in the attitude of the White man towards the Black in the next decade. And, Mr. Mayor, we have been greatly encouraged in our work by the liberal attitude and the help we have received from the citizens of King William's Town. Your location is an example that we hope will be followed by other municipalities in the Eastern Province and the work you are doing for the social welfare of your Native community is deserving of the highest praise. But, Mr. Mayor, we need to go a step further than that. The economic condition of the Natives in most of our urban centres is a matter for grave concern, and until we improve the economic standard of Natives in the towns—until we are prepared to pay them better wages, to see that they are properly fed and to give them the decent amenities that are essential to the urban dweller, we shall never fulfil the trusteeship that has been laid down upon us as the ruling race. I know I am treading on dangerous ground, Mr. Mayor, but in our administration we hedge the Native round with too many restrictive laws, and for the protection of our own interests we impose colour bars and deny him the right to take his place in our industries as a skilled worker, and in other ways we place artificial limitations upon his activities. These things are unjust and we should take our courage in our hands and abolish them all."

* * * *

Municipal Councillors for Natives.

A letter supporting the request by the Natives Representative Council for African Representation on local government bodies, and urging the Johannesburg City Council to consider the proposal and set an example, was recently addressed to the editor of *The Star*. The signatories included many well-known people. In a reasoned statement the signatories contend that "neglect of Native interests is not due to a deliberate policy of repression but is only the result of ignorance and apathy on the part of European electors and their representatives towards the needs of the unrepresented and inarticulate Africans." This is a move in the right direction and we trust it will make progress in many quarters.

* * * *

Sub-Economic Housing Schemes.

It is good that the Government, in spite of heavy wartime demands on the nation's finances, intends to accelerate work on sub-economic housing schemes. Another £1,500, 000 is soon to be allocated to this purpose. Senator Clarkson, Minister of Posts and Telegraphs, stated recently that he saw no reason why work on such schemes should not go ahead. In some places the need is much greater than in others. Recently a four-roomed shack in the East London location was burned to the ground and according to Press reports four families were as a consequence rendered homeless. Those who know the location at East London will not be surprised that four families occupied a four-roomed shack. We have, however, no wish to embarrass our East London neighbours by further observations, for they have recently elected an almost new set of city councillors. The latter, we trust, are going to take full advantage of the Government's generous sub-economic loans.

* * * *

Revolution in Thought on Native Affairs.

The Hon. J. H. Hofmeyr in an address recently to the shareholders of *The Forum* stressed the need for a free, honest and courageous Press in South Africa in the coming difficult years of social and economic readjustment. "Those newspapers and journals which are really honest and sincere will hold the confidence of the public, even though they may sometimes make mistakes . . . I am satisfied that *The Forum* is maintaining high standards of integrity, responsibility, and courage and restraint." Referring to domestic affairs Mr. Hofmeyr said the remarkable progress of policies and ideas for which *The Forum* had always stood had been a matter of great encouragement. "There had been something like a revolution in thought with regard to Native affairs, and ideas are current which were considered almost heretic when we urged them four years ago. Over a wide range of social and economic problems there is agreement today

beyond the dreams of the most ardent liberal only five years ago." We are tempted to touch up a little the picture of Native affairs but must refrain. The occasion is one for congratulations and good wishes to *The Forum*. Those responsible for its pages can rest assured that its attitude to Native affairs has been greatly appreciated by many responsible Native leaders and others.

* * * *

"Christian Reconstruction in South Africa."

One thousand copies were printed of the Report of the Fort Hare Conference and these were all sold within a few weeks of publication. Those who have handled the sales of similar reports say this indicates a quite unprecedented degree of interest in such matters. The demand for this publication is such that we hope permission to reprint will be granted.

* * * *

Real Issues are now Living Issues.

Those who look back on many years given up to Native and Missionary affairs remember some past years when the road seemed very much up hill and when public interest wearied and lagged far behind. Now these two humble pilgrims seem to have reached the Delectable Mountains where even shepherds are interested in such passers by. The great challenge of Nazism has brought with it an intellectual and spiritual awakening which is sweeping the world and our own place in it. People are everywhere asking how whatever is saved from the halo-caust of war can be redeemed and made worthy of the price. Optimism is the prevailing note and it is welcome, for we need it as we fight or work or pray for the final overthrow of the Nazi evil. But we must beware or we shall become the victims of the illusion that the prevailing spirit of optimism is the thing hoped and prayed for. Until some of the harvests are home there must be no harvest festivals. Much toil and travail must be gone through before this can be. Nevertheless now that real issues are living issues it is surely good to be alive.

* * * *

Illicit Sale of Liquor.

In the October number of the *Outlook* we had a note on this subject, in which we pointed out the necessity of giving Magistrates the power to impose a sentence of imprisonment without the option of a fine. Our readers will be interested to know that in the Government Gazette of 23rd October there is given an Amendment of War Measure No 2 of 1940, contained in a Proclamation signed by H.E. the Governor-General on 16th October. Annexure B of the Proclamation is headed "Increase of Punishment for unlawful sale of intoxicating liquor" and lays down two points:—(1) That a person found guilty of this act may receive a sentence of imprisonment with or without hard labour for a period not exceeding one year in addition

to or in lieu of a fine. (2) That a Magistrate's Court shall have jurisdiction to impose the said sentence of imprisonment in full." One great object of punitive legislation is to be deterrent—to have the effect of prevention of crime. We can only hope that this amendment of the War Measure may have this effect and that the chance of incurring the larger penalty, for which we pleaded last month, may bring about a large diminution in the illicit sale of intoxicating liquor. We would suggest to readers of the *Outlook* that they would be conferring a benefit on the public where they live by making this alteration of the law widely known.

* * * *

Booker T. Washington Liberty Ship.

The first Liberty ship to be named after an outstanding American Negro was launched recently in California. She was named "Booker T. Washington" after the famous founder of Tuskegee Institution and author of that remarkable book *Up from Slavery*. When completed she will be turned over to Captain Hugh Mulzac, a Negro who holds a master's certificate. The Negroes are making progress in other ways. A Negro General in the United States Army, Brigadier-General Benjamin O. Davis, has reported for duty in the European theatre of operations. The first Negro flying squadron, on the success of which the future of Negroes in the American Airforce depends, was recently reported to be almost ready for overseas duty. We hope they will be as successful in the air as were the Negro athletes who took part in the last Olympic Games, held at Berlin in 1936.

* * * *

Africans in the Colonial Service.

From the London *Economist* of July 18, we take the following: It is excellent news that two Africans, Mr. K. A. Busia and Mr. A. L. Adu, have been appointed assistant district commissioners in the Gold Coast administrative service. Other Africans have held office, and high office, in Government service in the Gold Coast before now, but they have been in the specialist and technical branches. It is the administrative service which brings its members most closely into touch with the everyday lives of the people; the district commissioner's functions are all-embracing and responsible—his tasks may range from the preservation of law and order to settling marriage disputes and assessing taxes. There could be no better way, therefore, of fitting a colony for self-government than by giving those of its people who are fit to do so the chance to govern. They will be able to obtain an intimate knowledge of their country and their people which will help them to assume responsibility for policy as well as administering it. For it must not be forgotten that the people of such a progressive colony as the Gold Coast will not be diverted from their claims to self-government by the grant of self-administration, even

though the latter may be considerably extended. The appointment of Mr. Busia and Mr. Adu is a good beginning, but it is only a beginning and it is a small one.

* * * *

Bantu Presbyterian Church's Loyal Address.

The following letter was sent by the Bantu Presbyterian Church of South Africa to the Prime Minister, Field Marshal J. C. Smuts:—"We, the ministers and elders of the Bantu Presbyterian Church of South Africa convened in general assembly at Umtata, Cape Province, reaffirm our loyalty to you as Prime Minister of the Union of South Africa. We give thanks to God that he has continued to you the necessary health and strength and faith for the discharge of your onerous tasks as Prime Minister and Minister of Defence, and we express our admiration for the magnificent lead that you and your great-hearted wife have given to the country in every manner of selfless devotion to the common weal. We give thanks also that in days of adversity you have been such a pillar of strength to the whole nation and that your faith in the ultimate victory of the forces of righteousness has never wavered and we pledge ourselves to continue to give you wholehearted support as you tread so steadfastly the stern path of duty. We recall with deep gratitude your public declaration concerning the place of the Bantu people in the economy of the realm, and we are encouraged to hope therefrom that in the post-war reconstruction measures that will be adopted a policy will be framed that will open up for us a wider field of opportunity than has been accorded us hitherto. We pray that increasing harmony and goodwill may prevail among the diverse races of South Africa; and that the Union's war effort may continue to grow in strength till victory is won and a righteous peace established; and that our efforts to establish a new order founded on God's eternal order be crowned with success." The letter was signed in the name of the General Assembly by Robert Godfrey, Moderator.

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The Prime Minister's reply to the letter was as follows:—"I am directed by the Prime Minister, Field-Marshal Smuts, to thank you and the other ministers and elders of the Bantu Presbyterian Church of South Africa for your kind message. He appreciates deeply the spirit of your message and wishes for his work which he sincerely reciprocates. It is his earnest wish and will be his constant endeavour to see a happy and prosperous South Africa where its peoples dwell together in their homeland in harmony, understanding and co-operation, and where the ideals which derive from our Christian civilisation will prevail more and more. Through you he desires to send his sympathy and good wishes to the Bantu folk of South Africa."

Additional Maternity Services for non-Europeans in Johannesburg.

At a recent meeting of the Johannesburg Joint Council of Europeans and Africans the Hon. Secretary reported that a letter had been received from the Superintendent of the Johannesburg Hospital, inviting the Council to put forward its views concerning the provision of maternity services for non-Europeans in Johannesburg, as the Provincial Administration had requested that concrete proposals be submitted. After discussion it was agreed to support the recommendations of Dr. Dexter Taylor, namely, that two fifty bed hospitals be erected, the one at Orlando, the other at Alexandra, that in these hospitals the fullest facilities should be provided for non-European doctors, the ultimate aim being to staff these hospitals with non-Europeans, both as regards doctors and nursing services, clerkships and administrative positions being also opened to non-Europeans.

* * * *

Pretoria's Opportunity :

Two significant proposals put forward.

As we go to press two important proposals are reported to have been put before the City Council of Pretoria. The one is that the profits of the municipal beer hall, amounting to over £200 a month, should be spent on providing a meal for the children of the location schools. This proposal has the support of the Head of the City Native Affairs Department who is confident that, with the further aid of the local charitable public, this amount would meet what is a very real need. The other proposal has been put forward by the City Engineer. It is that the city's very urgent requirements in the matter of sub-economic housing for both Europeans and Africans should be undertaken not by contract but departmentally. The significance of this is that the department concerned would then be able to employ non-European artisans for the work upon the non-European houses.

* * * *

Old Age Home for Natives being built.

The Departments of Native Affairs and Social Welfare are collaborating in the establishment of a settlement for aged and infirm Natives at Elandsdoring, near Witbank, says the *Rand Daily Mail*.

* * * *

Social Security

Elsewhere in this issue will be found an article "Comments on Social Security" by one who has much experience on the administrative side of such legislation. This was written previous to the Durban Conference. The centre of the cyclone has since moved to Johannesburg where non-European needs seemed to be better understood. We hope in a future issue to give the views of a Committee of the Christian Council which is studying this problem.

Child Criminals

SOME time ago in the biography of a well-known English woman I read her description from memory of a scene she had witnessed as a child from an upper window, of a procession passing in the street below. A boy of eleven years old had been convicted of stealing a shilling and was on his way to the gallows to be hanged. In point of time little over one hundred years separates us from that occurrence; measured by the sentiments of humane and civilised people it seems incredible that it could ever have happened.

These were the thoughts uppermost in my mind while I studied recently the South African *Children's Act* (Act No. 31 of 1937), based, as I understand it to be, on the similar Act which in England has brought into existence methods of dealing with child offenders which our wider knowledge of child psychology, and our more intensive study of child life, suggest and approve.

One had read accounts of the working out of the English Act and come into contact with officials—school-masters—attached to Borstal institutions in England, so one welcomed the opportunity which presented itself recently of studying in a large South African town how the Act in this country is—at least in one instance—being carried out.

First let a few salient points in the Act of 1937 be noted:

Every magistrate is for purposes of the Act a commissioner of child welfare, the functions of Native commissioners being specially defined in the Native Administration Act of the same year.

He shall hear cases where children are concerned "in a room other than that in which any other court ordinarily sits, unless no such other room is available and suitable." In this court "no person shall be present unless his presence is necessary in connection with the proceedings of that court or unless he is a parent or the guardian . . . or unless the commissioner presiding at that sitting has granted him permission to be present." A child is a person under the age of nineteen and an infant is a child under the age of ten. "'A place of safety' means any police station, hospital, or any place suitable for the reception of a child . . ." "Any child, alleged to be a child in need of care, may be brought before the children's court . . . by any policeman, probation officer or . . . by a parent."

" . . . The court may (a) order the child to be sent to an industrial school or (b) order the child to be sent to a certified institution; or (c) order that the child be placed in the custody of any suitable person or institution or (d) order that the child be placed under the control of an approved agency or (e) direct that the child be returned to or remain in the custody of its parent or guardian . . . may also order that the child be placed under the supervision of the probation officer or of any person or association of persons . . . working for the protection, welfare and reclamation of children."

Provision is also made (Section 31) (I think this is worthy of special note) for "the adjournment for 14 days of the enquiry, in the interim the child to remain in a place of safety to ensure the proper care of the child pending the enquiry."

Further, (Section 32) "Notice of the holding of an enquiry under Section 28 in respect of any child and that the attendance thereat is required of the person to whom the notice is given (What would A. P. H. say of this sentence?) shall, unless the Commissioner of Child Welfare otherwise direct, be given in the manner prescribed to the parent or guardian or person having the custody of the child."

The Commissioner may also sentence a child to be whipped—a not unusual sentence—or, in the case of children over a certain age, to be imprisoned.

Now I have visited several times and at long intervals a Children's Court, have talked with two presiding Commissioners, with probation officers, with court officials; I have seen the workings of five certified institutions and two places of safety, meeting the staff of each and the children themselves. What follows are my impressions of how the Act is being carried out in one locality in the Union.

It is obvious that the main objective of the Act is the *protection* of children: their misdemeanours are not emphasised, the remedial nature of their treatment is. It is also obvious that wide powers are given to Commissioners and probation officers and that it depends largely upon the personality and training of these officials as to whether the spirit and intentions of this excellent Act are being carried out.

One of the two Commissioners I met was a man of singular charm, whose personality made him eminently suited for the extremely delicate and important duties given to him; his manner with the children was kindly, considerate and patient; he had had long experience of, though I don't think any special training for, this work. The other was a man who was greatly assisted in his duties by his knowledge of the language and customs of the majority of the non-Europeans brought before him. It is to be remembered that the great majority of children brought to an enquiry are non-Europeans. He had also made a study of anthropology though, again, I think I am correct in believing, he was not specially trained for this very specialised work.

The court interpreter—a most important factor in the true interpretation of the spirit of the Act—seemed to me, both in manner, experience and interest to be the right man in the right place. His quietness, his informality which somehow reminded me of an American sheriff's court, were calculated to give confidence to and allay the nervousness of the children. The two prosecutors were juniors; it seemed a pity that more senior or specially trained men were not put to this job.

Perhaps the most important factor in the successful working out of the Act is the type of men chosen as probation officers. Those I met impressed me very favourably. Keen students of child psychology—in the office of the senior welfare officer (they are all officers of the Social Welfare Department) was an up-to-date library on child criminology—deeply interested in their job, having the confidence of the children who had passed through their hands (I was witness of an incident which proved this) they are doing a fine job.

One felt that our Universities and University Colleges

might perhaps with advantage develop their Social Science Departments to include intensive and practical training for this branch of law and administration where circumstances make it possible. But perhaps this is already being done.

When a child is arrested or taken into custody whether the charge be of vagrancy, soliciting, stealing, being in town without a pass, or on the streets after the fixed time without a pass, or desertion from service or simply because he is a "problem child" and creates difficulty at home or even because he is a child in need of care he is first brought to a place of safety and detention. Later I shall try to describe two of these I visited.

The following day he is brought down in a police van to the open cells behind the grille that separates those awaiting trial from the courts themselves. I spent an interesting two hours there one morning. The children formed one group, Europeans another and the great majority, the non-Europeans, were grouped according to the court in which their cases were to be tried.

The children are then marched in the charge of a policeman and the court orderly, through the crowded vestibule, past the other courts, upstairs, where their own court is situated in one wing of the great building. Beyond their court opening on to the same passage are public offices and in the wide corridor outside their court they are seated awaiting trial.

It seemed to me that this was all wrong and entirely alien to the spirit of the Act. It is true they were segregated from the other prisoners but only as a group; they occupied the same waiting place behind the grille; they passed through the same crowd of witnesses and onlookers; and in the court room itself was the chilling, menacing atmosphere of the ordinary police court. The Commissioner sat on his bench raised above the body of the court; there was the customary "silence in the court" when he entered and we all stood; before him was the table at which sat the prosecutor, the defending attorney (if any), to his left the witness box. It was the formality, if not the majesty, of the law and very, very different from what one reads of similar enquiry rooms in other countries.

If the offender is sentenced to be whipped this punishment is inflicted by the court orderly behind the grille in the presence of the superintendent of the grille, but in the semi-publicity which that place makes unavoidable.

In most of the cases I heard the offender was remanded for fourteen days to enable the probation officer to make contact with his parents, or find out his home circumstances, or his past record, and he was returned in charge of the police to the place of detention and safety, of which there are two in this city, one for Europeans and another for non-Europeans. These I visited, the former twice.

The "place of safety" for Europeans is a detached villa standing on its own extensive grounds in the residential part of the town. The superintendent in charge and his wife are believers in A. S. Neil's theories of child education and carry them out successfully. There is no restraint; there are practically no rules beyond the unwritten ones which are observed by every decent civilised family. The children I saw there seemed happy, well-fed, well-cared for. There were no bars or chains to detain them and yet for the past three or more years there have been only two cases of absconders. In each of these cases when the truants were brought back by the police they

were not punished, on the contrary they were made to feel they had returned to a place where they were welcome and where there was friendship and security.

The place of detention and safety—the emphasis here is on detention—for non-Europeans consists of three detention cells in the grounds of a police station but separate from the main or any other building.

Here the children are locked in, the cells are dark, the ceiling is low; each cell is water-closet, dining room, living room, and sleeping room combined. In one cell two girls were sleeping on the floor covered with blankets; one, I was told was charged with prostitution, the other was a "difficult" child who had run away from home. For twenty-three out of twenty-four hours each day they may be locked into this foul place.

The boys were in what was locally called "the dungeon," and a dungeon it seemed to me in more than name. We descended from the other two cells down stone steps to it and when the door was unlocked, about a dozen or more boys of varying ages from 12 to 16 ranged themselves against the wall. Some were Africans; some were Indians; there was one Coloured boy. In the eyes of all there was fear—the look in the face of that Coloured lad haunted me for nights. They were not all necessarily criminals—some were here "detained" while the probation officers made enquiries into their home conditions, others were waiting while a suitable industrial school or other certified institution could be found for them. It was possible for some of them to have occupied this "place of safety" for three, four or even five months. "Place of Safety!" Good God! "Place of Horror" would be a truer designation.

The certified institutions visited—two for Africans, one for Indians, seemed in most respects satisfactory. One for Africans is the house once occupied by a city magistrate who in his will left it for the uplift and help of African youth. It is being put to a good use. Each of the institutions for Africans are under the superintendence of an African teacher and his wife who live with their family and create wholesome home conditions for the boys committed to their care. If these are under 16 they must remain until they attain the age of 18, if over 16 until they reach the age of 21 but discretion is allowed to the probation officers who visit these places, after consultation with the superintendent, to recommend his discharge or "release on licence" before the maximum age is reached. The Indian "home" was also in the charge of an ex-teacher and his wife—Muslims. Here too the atmosphere is healthy and happy. The only pictorial exhortation I saw in any of these three places was a printed card on the wall of a large dormitory: "Work like Helen B. Merry," which, if not very inspiring, is certainly an improvement on the priggish text which used to disfigure the walls of English prisons: "Cease to do evil: learn to do well." X

"It is to *man*, and not to a certain number of *men*, that God has given life, the sun, the fruits of the earth, His law, and the capability of comprehending and obeying it. It was for *all* men that Jesus died on the Cross."—Mazzini.

Christian Council Executive

IT was in 1880 that Ruskin wrote: "The aspect of the years that approach us is as solemn as it is full of mystery: and the weight of evil against which we have to contend, is increasing like the letting out of water. It is no time for the idleness of metaphysics, or the entertainment of arts. The blasphemies of the earth are sounding louder, and its miseries heaped heavier every day." And, he asks that every good man should remember, "in the midst of the exertion he is called upon to put forth for their repression or relief," that all great achievements "depend for their perfection upon the acknowledgment of the sacred principles of faith, truth and obedience."

This sense of urgency is the key-note of all the meetings of the Christian Council, in a time when the words of Ruskin are of still wider and more pressing significance than when they were written. Urgency in front of the universal emergency created by the nature of the present struggle, urgency also in view of the racial issues confronting South Africa. The Executive of the Council met in Darragh House, Johannesburg, on October 12th, 1942. Rev. A. J. Haile, in the opening Devotions, based on the great description of faith given by the author of the Epistle to the Hebrews (XI and XII), reminded us that faith implies that things of high value have most real existence. And all the proceedings of the day fitted in with this vision.

After the usual constitution of meeting and confirmation of minutes, a brief, but illuminating, report of the Honorary Secretary was read and approved. The Executive was gratified to note that the results of the Fort Hare Conference were most encouraging. It was decided to appoint our Secretary as a member of the Executive of the Institute of Race Relations, at the request of the Institute, and to ask from the Institute the appointment of one of its Executive members on our own Executive. The question of the formation of "Branches" or "Fellowships" of the Christian Council in various centres was left to the Continuation Committee for careful consideration as regards constitutional matters.

A very valuable discussion took place as to the nature and personnel of the Political Emergency Committee of the Council. It was forcibly pointed out that the term "political" in South Africa was taken as equivalent to "party-political" and the Executive decided to suppress the adjective. It also decided to suggest that those members of the Committee who are engaged in political activities may be considered as consultative members, with a view to preserving the complete independence of the Committee before public opinion of all shades.

After the Convener of the Social and Economic Section had given a most valuable account of the Social Security Congress at Durban, the Executive heard statements on the proposed Code which helped it to gather precious information on this subject. Dr. Reedman in particular gave a lucid and comprehensive criticism of the plan, showing that (1) the exclusion of the Africans from the principles of the general code was a fatal mistake, (2) that there was serious confusion in the plan between social insurance and social welfare, and that (3) what is

wanted is not merely security of income in case of unemployment or sickness, but security in employment. Dr. Macvicar gave a clear illustration of the working of the plan, giving the Executive a concrete example. Then the Executive appointed a Sectional Committee on Social Work, at the suggestion of the Convener, Mr. Blaxall. With the Convener, Dr. Reedman, Dr. F. W. Fox, Rev. Junod were appointed, and the Committee was given power to coopt one lady and two additional members.

Sincere appreciation was expressed for the "Christian Council Quarterly," and the question of further issues as well as that of new pamphlets for Study Groups in 1943 were discussed. It was noted with great satisfaction that the number of Study Groups was steadily increasing, and the publication of further pamphlets was in principle agreed upon, these pamphlets to be submitted to both Southern and Northern Sub-committees before publication.

The amendments to our Constitution to be submitted to the Council next year were discussed and accepted, the two most important being the addition of an article giving the Christian Council a legal standing in financial matters, and that of an article providing a process for the eventual dissolution of the Council should the necessity ever arise.

The financial situation of the Council was reviewed. In view of the considerable increase in expenditure for publications and propaganda, it was decided that an appeal for donations would be launched by the Finance Committee, having in view all the Study Groups functioning now in close contact with the Council. It was decided to combine the appeal for orphaned missions with the general appeal, donors having the right to designate their gifts. The Treasurer reported that £262 had been received in affiliation fees during 1942 and that most of the £75 still outstanding would doubtless be received. The Reconstruction Conference at Fort Hare had actually paid its way and left a credit balance to be transferred to general funds.

The reports from the sectional Conveners were received and approved. Dr. Macvicar had prepared an important memorandum on Mission Hospitals, which pointed out that the Public Health Department by pushing them into the same classification as profit-making private institutions had made them subject to certain conditions impossible for them to fulfil, which had resulted in several instances in their losing the much-needed grants. The report of the Literature Section indicated that so far the camps in the Union had received chief attention in the distribution of literature to non-European troops but the sending of such literature to the North was now to be speeded up.

It was agreed that the next meeting of the Executive be held in Capetown in January, the date to fit in with the meeting of the Council of the S. A. Institute of Race Relations.

Father Callaway as a Letter Writer

By R. H. W. Shepherd

FOR years Father Callaway had favoured me with a stream of letters. We had never met—indeed we never did meet—but our common interests with the pen made his generous mind go out to take me into the circle of his friends. And so, though he is gone, in my keeping lies a bundle of letters in which his spirit seems enshrined. As I turn them over they move afresh by their humanity, their delicacy, their fitness of word and phrase, their sense of fun, their spiritual power.

One of the earliest concerns an article he wrote for the *South African Outlook* of two swallows that had made their nest under the iron of a stoep near where, on a seaside visit, he was wont to sit. Around these birds his fancy played until his pen described their flight to far-off Europe. Then the noted expert on bird life, the Rev. Robert Godfrey, gently wrote to say that the stripe-breasted swallows do not migrate to the northern hemisphere. I passed on the letter to Father Callaway, who wrote what could have come only from his hand: "Indeed I deserve severe castigation and I apologise most sincerely to you and to the *Outlook*. I will try to be more careful in future. I have always had the deepest respect for Mr. Godfrey and his knowledge of bird life. I wonder where these 'stripe-breasted' swallows do go to. I am assured that they do go away somewhere. Strange to say, another expert, of less calibre than Mr. Godfrey, wrote to say that they must be 'house martins.' Although I am well over seventy, I still lack common-caution, and 'rush in where . . . I shall send Mr. Godfrey's note with your kindest of letters to the protagonist of the 'house martin.'"

We found a common hero in Dr. Alexander Whyte, the great Edinburgh preacher who was also my Principal at New College. Of him Father Callaway declared in one of his letters, "I used to read with great appreciation all that I could get hold of from the pen of Dr. Alexander Whyte, but I have not read his 'Life.'" So I lent him a copy of the biography. The letter that followed was one of the most warm-hearted: "You have indeed given me a feast of good things, or, in the words of his favourite Prophet, 'a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined.' I give thanks to God for such a noble and beautiful life. It drives me to the only refuge of penitence and it gives me a wistful longing that I might begin again. In answer to all this he would have said, 'His mercy endureth for ever,' and I rejoice that it is so. He was on the mountain top and I am in the valley, but at least I have in common with him a great delight in John Bunyan, William Law, St. Theresa, Newman, Gladstone, and many others. Thomas Goodwin I do not know at all, I am ashamed to say. I also share his devotion to 'Just as I am,' 'Rock of Ages' and Psalm CIII. As with Newman Dr. Whyte makes me long more than ever for visible union, the one Altar, the one Table and the one Hope. Why is it that in the Roman Communion and in Presbyterian Scotland a man of the humblest origin can come to occupy the very highest position in the Church, and yet it is not so, or very rarely so, in the English Church? Are we too snobbish? . . ."

But I must remember that I am writing to a very busy man and I must restrain my pen. I could write pages and pages but I remember that Dr. Whyte spared his friends by writing post cards! But one of *his* postcards was always a treasure . . . David Chalmers, a nephew of Dr. Thomas Chalmers, was my uncle. He married my mother's sister."

This letter was followed soon after by an introduction for me to his greatest African friend, the Rev. Jemuel Pamla. "Knowing your love," he wrote, "for the African people I venture to send you a copy of a little Memoir, published some years ago, of the very best African I have ever had the privilege to know. He was a dear friend of mine from whom I learned much. Don't judge of him by the execrable photo." I told him I was placing the little book on my book-shelf next to the *Life* of Dr. Whyte, as I felt Dr. Whyte would have liked that arrangement.

Father Callaway's books had been published almost invariably overseas, but when he wrote *Pioneers of Pondoland* he offered it to the Lovedale Press. Concerning it and its publication many letters passed, to our mutual delight. The first printing of it had to be scrapped, but at last the book was given to the world. I gave it a long review in the pages of the *Outlook* and Father Callaway wrote: "When I read your generous appreciation in the *Outlook* of *Pioneers of Pondoland*, I felt as if I must ask the 'hills to cover' me. I know quite well that you mean every word, but the wonder to me is that you should be able to think as you do of it. Quite honestly, it humbles me, but, for my friends, and for the work, and for Pondoland, and for our joint endeavour I give thanks that it should be so. I am glad that you added those words at the end. I wished too late that I had said something in a preface about the satisfaction I felt in being linked in this way at the end of my life with the Lovedale Press."

In 1938-39 he was stricken with serious illness, and wrote a private note: "I think there is no doubt that the heart is giving in, but I do not know how long it may take to do it. 'In His will is our peace.'" A little later: "How good of you to give the assurance of your constant thought and prayer. I also remember you daily. The waiting time seems long and the doctor told me that it may yet be long. I did not know that I was such a tough old creature. I have wonderful blessings and comforts, but it does seem a long wait." He improved and so there came the further letter: "Strange to say, I have been better the last two or three weeks. I am almost frightened by the thought of some degree of recovery followed by another long waiting time. But it is cowardly to shrink back and I know that all will be well and grace will abound." When he found himself back at the Mission House after nine months in hospital it was with no little surprise. "But it is good to be amongst my brethren even though I can share so little in the life." Even under such circumstances his sense of fun could not be kept down. "Although I am out of hospital I am 'on probation' and here I am tucked up in bed when it is still day-

light. Nor do I get up until about 9 o'clock. These are disgraceful ways, but perhaps if I am patient I may get more liberty. But what is much worse is that when I am up I am just lying out in an easy chair in the sunshine, and I can only see visitors quite occasionally. . . . Just as I had written this letter I took up a book I am reading, *African Women* (of the Ibo Tribe) by Mrs. Leith Ross, and about the first sentence was this, 'Old people past work may not be very popular but I think they seldom lacked a hut, a handful of food and had at least the knowledge that they belonged somewhere.' I felt relieved that I was not one of the Ibo tribe. . . . I am also reading with profound interest Dr. Temple's last book, *Readings in St. John's Gospel*. It is good to get the results upon a deeply learned mind (and a spiritual mind) of a lifelong meditation upon St. John's Gospel. Forgive such bad writing. I ought to take more pains."

We made a compact that he would read the typescript of the book, *Lovedale, The Story of a Century*. So letter followed letter—most of them too intimate to bear quotation. He offered his suggestions with the most beautiful deference, and only once did we really differ. He felt that I had allowed myself to become too lyrical over Lovedale's open-air church and questioned whether it could be the dream of a place I had described. Of course, he also questioned the passage where I refer to the Education Commission of 1919 and quoted a contemporary account of a meeting at Umtata which was memorable "for an appeal on behalf of the continuance of missionary influence in Native education made by Father Callaway of St. Cuthbert's, his impressive figure rising first in a back bench of the Council chamber and gradually working its way forward along the gangway until he stood bending over the table around which the Commissioners sat." When the book was published, his rueful comment on this passage was: "I am much out of the world but even here I hear much appreciation of *Lovedale*. My brethren are just reaching the end in Refectory, and I get golden opinions, except when they came to a certain meeting in Umtata and a fantastic account of 'Father Callaway.' Their confidence in the author was quite shaken at that point!"

Again and again he reverts to the books he is reading. "I have just finished reading for the third or fourth time Constance Padwick's excellent biography of Temple Gairdner of Cairo. I know no modern biography that delights me more. He was such a beautiful person. Previously I had been reading T. E. Lawrence's letters and Gertrude Bell's letters. It is rather remarkable that we have three such brilliantly gifted people about contemporary, all absorbed in the Near East and Arabia. Unhappily neither T. E. Lawrence nor G. Bell seem to have found their way *home* in religion, whereas Gairdner is above all a servant of Jesus Christ and a saint."

Was there ever a more patient and contented invalid? "I have such wonderful helps and helpers along the way. One of my brethren communicates me three or four times a week. In my room I have a little Altar and always some beautiful flowers in the two little vases. Then I have books, and although my sight is getting poor I rejoice in the many treasures they bring. I only wish I could respond better in prayer."

I gather up the letters. There are so many more from which I have quoted not a word. They shall remain mine throughout the years that are to be. In them there is meat to eat that others know not of; there is treasure on which no thief can break through. But I would set down a final personal word. In letter after letter he pressed me to come to St. Cuthbert's. "Mrs. Scott is the Matron of our Guest House, and if you stay there you can see as much or as little of *us* as you like. . . . You shall have an undisturbed use of our rather pleasant upper library, with good views of the country, and fairly (not sufficiently) stocked with books. It is seldom that one of us sits there (I cannot manage the stairs) but occasionally books are taken out." A visit was fixed for June 1940, but a call to Pretoria intervened. "It is disappointing that you cannot come to us. We expect Father Bull from Cape Town tomorrow for a few weeks and I had told him that you were coming. We should have been so glad to welcome you. But I understand the reason and I hope the visit is only postponed. Remember please that Father Ley and I are seventy-three and at least one of us is a *crook*. Father Bull is eighty-three and yet he travels about and his mind is very active."

The promised visit was never fulfilled. I never rested under the shadow of his beloved Bele Mountain—no, nor saw him in his weakness on this earth. But in a future timeless time we shall walk together on the Everlasting Hills.

THE GRENFELL MISSION JUBILEE

On 4th August, 1942, the Grenfell Mission celebrated its fiftieth birthday, and in commemoration of the event a memorial tablet was unveiled on a large boulder in St. Anthony, Newfoundland, the home for so many years of Sir Wilfred Grenfell, "The Labrador Doctor," founder of the Mission, who died in 1940. Tremendous developments have taken place since the pioneering days when under primitive conditions medical work was carried on in the little wooden hospital. Operations sometimes had to be done by the light of candles and the anaesthetic given by an old fisherman who had never done this before. Now there are five hospitals and adequate medical facilities. When Dr. Grenfell went to Labrador he found a scattered population struggling to make a living. Their main occupation was fishing. Not only did he bring them medical help, by the establishing of medical centres and by his hospital ship, but he also opened an orphanage for children, and provided schools, bringing education within reach of all. Dr. Grenfell also did a great deal towards improving the health of the people, by encouraging the growing of green foodstuffs to supply sufficient vitamins in their diet and combat deficiency diseases such as scurvy. He was greatly beloved by the people of Labrador and each succeeding generation will learn of the great pioneering efforts of Dr. Grenfell and of his many years of hard self-sacrificing missionary labours on their behalf.

Comments on Social Security in South Africa

THE recent statements of Senator J. D. Rheinallt Jones in the Press, reports on the Christian Reconstruction Conference and numerous Press articles on Social Security in South Africa, are a most encouraging sign that, in many directions, there is an earnest desire to effect a solution of some of the more serious social problems in this country. The Prime Minister ably summarised the position when he referred to the need for One Master Plan for South Africa, when he addressed the first meeting of the Social and Economic Planning Council. He then went on to refer to the need to educate our immature public opinion to a wider, higher and more human outlook. He also mentioned that without the assistance of a co-ordinating body there was a danger that the various Government departments would move in different directions without cohesion and stressed the need for a well-prepared long range scheme in which all efforts would be blended to create a structure which would provide for the needs of all sections of the community. To illustrate the need for co-ordination, one can refer to the position of education in relation to the Africans and non-Europeans. Few indeed would doubt that education should be provided for all sections, but to provide Africans and non-Europeans with education without giving them an opportunity of making use of it and improving their position, may result in education becoming a means of increasing crime. Progress in all directions must be balanced and each need of the African placed in its proper perspective.

In some of the literature on Social Security considerable stress is laid on the need for medical and hospital facilities. Undoubtedly—and unfortunately—there is a very great need for these facilities but perhaps in the majority of cases medical attention has only become necessary as a result of the African becoming industrialised and losing contact with his centuries-old surroundings. Great as is the need for medical attention, a balanced scheme for the betterment of Africans must include not only provisions to cope with disease but to eliminate it at the source. Improved housing and feeding are perhaps their greatest needs and these can only be secured by careful planning, housing schemes, the provision of adequate wage rates, unemployment, sickness, mortality and pension benefits. The first essentials are the material means to lead clean, healthy, honest lives and without which all exhortations to follow Christian principles are likely to be useless. At the Christian Reconstruction Conference, Miss M. Janisch, with her valuable experience in studying the problems of the African in industrial centres, appears from reports to have stressed the need for the practical application of Christian Reconstruction principles so as to secure the removal or elimination of the most serious obstacles in the way of Africans leading a law-abiding and healthy life.

Mr. J. R. Sullivan, in his interesting article in the July issue of the *Outlook*, states that the time is not yet ripe for the application of a complete social security code on the basis of collective insurance to the Natives of the Union, for the following reasons:—

1. They are not yet on an economic wage basis.
2. Wages are often both in money and in kind.
3. The majority are not wage earners.
4. A great number live on a communal basis.

5. The distribution of the Native population makes the application of a Code suited to Europeans impossible.

Nevertheless, in spite of these five points, the need for a long range, well-planned and co-ordinated policy is as essential as ever, even though a scheme cannot be put into operation immediately. A survey of Industry also makes it clear that there is a very considerable difference in the degree of organisation prevailing in various occupations and it is therefore desirable that any plan should be adapted to the conditions prevailing in individual industries.

In nearly every industry to-day, wage-regulating instruments are in operation, either in the form of Industrial Agreements negotiated by employers and employees, or Wage Board Determinations. As a result, the African in Industry has become entitled to the same wages as Europeans and non-Europeans who may be doing similar work. Generally speaking, however, the African is mainly employed in the lower-paid operations. There are instances where they have percolated to the semi-skilled and even skilled work in the larger centres, and been paid accordingly. The Department of Labour and Industrial Councils are to-day policing Industry to the best of their ability and though there may be exceptions, we can assume that the employees are in most cases receiving the wages set out in the wage-regulating instruments. Even in the semi-skilled and unskilled operations, there is already a marked tendency for Africans to remain in the same industry should they lose their employment with any particular firm. An additional reason for approaching the problem of Betterment and Social Security from the point of view of each individual industry is that in a number of cases there are Organisations already in existence which have valuable machinery available. For example, in many industries to-day the State has required Unemployment Insurance for technical and non-technical employees, contributions to the respective funds being in some instances made by inserting stamps in contribution cards of employees. Local offices have been provided for the administration of the regulations and payment of benefits. In many cases the local officials in the Industry concerned are responsible for the operation of these funds and undoubtedly, with their knowledge of the Industry and the employees, are in the best position to prevent fraud and ensure their sympathetic application. It therefore appears unnecessary to duplicate the structure which has already been created but rather it could be developed to cope with the greater needs of the African as well as the Europeans and non-Europeans in each industry.

The idea that all will be well if wage rates are raised is fallacious. An all-round increase in wages would probably result in a corresponding rise in prices and a vicious spiral of wages chasing costs of living would be created. This fact is recognised and stressed in the recent speeches of President Roosevelt. Undoubtedly the wage rates of lower paid employees will have to be increased but it must be done gradually and at the same time steps must be taken to improve the output and efficiency of the employees concerned by means of improved equipment and other facilities, so that the costs of production are not raised to such an extent that the prices of the articles are materially increased. Increases in wage rates must be facilitated by

reducing wastage, the elimination of inefficient methods, and improved equipment. It must be recognised that even moderate increases in wage rates are not going to bring about a sufficiently material improvement in the working and living conditions of the lower-paid employees in Industry, among whom the African is found. Recognising that the mere raising of wages is not the solution, measures must be taken to give the employee, by one means or another, greater value for his wages. In other words, there must be efficiency in the spending of the employee's money, as well as in the Industry which enables him to earn it. This point, too, was ably stressed by Miss Janisch at the Conference. The only method which is available to provide the lower-paid African employees with a better return for their money and guidance in spending it, is by co-operation. This elementary principle is already recognised by many Natives on the Reef, where African employees in an establishment levy themselves a small contribution which is used to buy meat; this is cooked at the midday interval for the purpose of providing them with a better meal than they could individually purchase by the expenditure of a similar amount.

Bearing in mind the various facts to which reference has been made and the disabilities which have yet to be overcome, the following principal features should be incorporated in any scheme for Social Security of Africans by its administration and application in individual industries:—

A. Organisation and Representation :

1. The formation of Guilds or Unions of African employees in an Industry for the purpose of electing representatives to submit their views to Industrial Councils and Wage Boards, when their wages and working conditions are under discussion.
2. The formation of funds for the purpose of providing pension, unemployment, sickness and mortality benefits.
3. By the insertion of special stamps into contribution cards of the employees, to collect all amounts payable to the various benefit funds and in respect of other facilities to be provided.
4. The elimination of friction and misunderstanding by having adequate opportunity to report irregularities or to apply for explanations of legislation affecting them through Guilds or Unions, which could be assisted by Industrial Councils having one or more officials available with a knowledge of African languages.

B. Housing and Living Conditions :

1. That Industries, as they become sufficiently organised, shall take a census of all African employees with a view to ascertaining the approximate number which are married or single. Arrangements should then be made with the Municipalities for the provision of a housing scheme or a section in a combined housing scheme, whereby accommodation is provided for single men and suitable houses for families.
2. Such schemes to include communal dining rooms in which at least one hot meal of a balanced diet is to be provided per day for each individual.
3. Buildings to be provided for religious, recreational or pleasure purposes.
4. A suitable institution for aged Africans to be included in the scheme.

5. Medical facilities to be provided, with the right to secure hospital attention at a higher institution, where necessary.

6. School or educational facilities to be provided for the children.

If the African married man can be provided with a dry home, at least one hot, well-balanced meal a day, educational facilities for his children, and places of recreation, added to medical attention, he will have been supplied with the most important means of fortifying himself and his family against disease, illness and crime. The single man too, will have those facilities available for him which will enable him to maintain himself with respect. The scheme must, so to speak, provide the pure stone, the many facets of which can then be worked upon by religion, social welfare, education, industry and recreation in the best senses of the words.

Only too frequently to-day the homes of the Africans are damp and insanitary, thus providing ideal conditions for the rapid spread of disease and crime. In many cases, the African man or woman returns home too exhausted by work and travel to prepare the meals which are necessary to maintain the health and strength of themselves and their families. Provision is also made in this scheme for the risks of life, such as unemployment, sickness and the death of the breadwinner; to the lower-paid employees who have little or no opportunity of saving, this is a most important aspect. In the preparation of the details of such a plan for any industry, considerable time will have to be spent in the collection of statistics to ensure that it is well-balanced and financially sound. Each branch or section must be examined and prepared in such a way that its development will harmonise with the others and will not, at a later date, have to be fundamentally altered as the result of the extension of other aspects of the scheme. It may be objected that this scheme does not give the employees sufficient scope and choice in the spending of their wages but it should be borne in mind that unless some degree of co-ordination and co-operation is effected, it would be impossible to provide the essentials for a fundamentally sound system of social security for the urbanised African or guidance in the purchasing of the basic needs.

The financing of such a scheme on an Industrial basis could be effected by providing each employee in the Industry with a contribution card and requiring his employer to deduct from his wages the cost of a special stamp to be inserted therein. Stamps would be of two denominations; one for single and one for married men and would cover rent and one daily meal, together with contributions for unemployment, sickness mortality or other benefit funds which might have been inaugurated. The revenue obtained from the sale of these special stamps would be allocated by offices established in each Industry so that the necessary payment could be made to the Municipality or other body responsible for the housing and various benefit funds.

If our democratic system is to survive, it must provide for much-needed improvement in all walks of life; if it does not, we cannot expect it to survive any more than any other outworn theory. In our political system of to-day we, fortunately, have the opportunity of constructing and devising schemes for social security but if life is to be made

worth while for rich and poor, these schemes must be implemented by action and not left in the form of pious theories. All sections of the community must make their contribution in thought, labour and other means, to bring about a state of affairs whereby disease, crime and unhappiness are reduced to the lowest possible level. If

they cannot all be induced to make the effort for the sake of their fellow-man, they must do it to protect themselves against the ill-effects of the disease and crime of others. The greater the benefits and privileges we receive, the greater are our responsibilities.

"NICODEMUS."

Prisoners of War Correspondence

Many Africans have been taken prisoners in North Africa, particularly through the fall of Tobruk. Relatives who wish to communicate with them or to send them gifts are advised to make themselves acquainted with the regulations governing procedure. The South African Red Cross Society informs us that the procedure for Africans is exactly the same as for Europeans. We give this month the main rules connected with letters and next month we hope to give publicity to those dealing with parcels.

THE SOUTH AFRICAN RED CROSS SOCIETY. P.O. BOX 8726, JOHANNESBURG. PRISONER-OF-WAR CORRESPONDENCE.

1. Letters may be sent as soon as it is established that a soldier is a Prisoner-of-War, and such letters go *Post Free*, unless sent by Airmail. (See Para. 8).

2. Only *one sheet* of ordinary notepaper is allowed for each letter. Both sides of the sheet may be used. Active Service Letter Cards are *Not* allowed.

The Letter, as well as the Envelope, must bear the Prisoner's Number, Name and Address.

The name and address of the sender MUST appear on the flap of the envelope and on the letter itself.

3. Letters must deal with purely personal matters only, and care must be taken that no information of any kind which may be useful to the enemy is given. No reference to naval, military, aerial, economic or political matters is allowed and movements of His Majesty's Forces or any warship or merchant ship must not be mentioned.

4. *Enclosures*: Picture post cards, printed or pictorial matter of any kind, cannot be sent. Snapshots or unmounted photographs of a personal nature are allowed. Simple Bank Statements are also allowed. Any enclosure in a letter may cause delay.

5. *Members of the Forces*: If the sender is a member of the Military Forces, his or her address must not disclose the fact that he or she is in the Army. A civilian address, or failing that, "The S.A. Red Cross Society, P.O. Box 8726, Johannesburg," must be substituted. In the latter case the Society should be kept informed of the writer's address in order to facilitate the forwarding of replies.

6. Prisoner-of-War letters must be addressed as follows. The address should be written well down on the envelope, so that it will not be obliterated by postal stamps. Adhesive address labels, blue airmail labels and previously used envelopes are *Not Allowed*. It is advisable to write the surname in block letters so that it may be easily distinguished from the Christian names.

All Prisoner-of-War letters must be sent through the ordinary postal channels whether or not the Camp address is known.

No mention is to be made of the Prisoner's Regimental Unit or the place of his capture.

(a) *For Prisoners whose full Camp Address is known:*

Prison-of-War Post.

Kriegsgefangenenpost: (For Germany)

Service des Prisonniers de Guerre: (For Italy)

Regt. No. Rank: Name:
South African (or British) Prisoner-of-War,
Prisoner-of-War Number,
Designation of Camp,
Country.

Name and Address of Sender on back of envelope.

Prisoners-of-War in Italy do not always have Prisoner-of-War Numbers.

(b) *For Prisoners in Italian hands whose Camp Address has not yet been announced:*

PRISONER-OF-WAR POST:

SERVICE DES PRISONNIERS DE GUERRE:

Regt. No. Rank: Name:
South African Prisoner-of-War,
c/o Croce Rossa Italiana,
6, Via Puglie,
ROME,
ITALY.

Name and Address of Sender on back of envelope.

(c) *For Prisoners in German hands whose Prisoner-of-War Number and/or Camp Address have not yet been announced:*

PRISONER-OF-WAR POST:

KRIEGSGEFANGENENPOST:

Regt. No. Rank: Name:
South African Prisoner-of-War,
c/o Agence Centrale des Prisonniers de Guerre,
Comite International de la Croix Rouge,
GENEVA. SWITZERLAND.

Name and Address of Sender on back of envelope.

7. It must be noted that as soon as the Camp Address (and for Prisoners in Germany, the Prisoner-of-War number) is known, letters must be addressed to the Camp, as illustrated in 6 (a).

8. *Airmail*: The charge for this service is 9d per quarter ounce and single letters may not exceed $\frac{1}{4}$ oz. in weight. For guidance in this respect, it is notified that

one sheet of standard quality writing paper, with a *Plain* average sized envelope, is within the stipulated weight, and persons using this service, are advised to limit their correspondence accordingly in order to obviate the necessity for the return of over-weight letters to the senders. Please use two stamps only—one 3d. and one 6d., and

write "*By Airmail.*" Please do *not* use blue stick-on airmail labels.

9. No attempt should be made to communicate with Prisoners-of-War through people in neutral countries.

N.B. 30/9/42. *These Regulations are subject to alteration at any time.*

Education in Nazi Germany

Education for Death, by Gregor Ziemer (Constable, London. 8/-).

The author of this book had lived a number of years in Germany, and, shortly before the present war broke out, was Headmaster of the American Colony School in Berlin, a school which was under the patronage of the American Ambassador. Before leaving Germany he managed to obtain the very exceptional privilege of a permit from the Minister of Education and Culture (Herr Rust), giving him free entry to any schools or cultural establishments he wished to investigate. He took notes as he sat in classrooms listening to the teaching, and he wrote out as soon as possible after they had taken place what he was told in the course of conversations or interviews. Previous experience as a reporter gave him facility in this. The voluminous notes which were the result he supplemented by a study of books and other official publications. From all this it will be seen that the book *Education for Death* is authoritative.

The Nazi educational system is organised from infancy to produce soldiers. "We are having children for the State and Adolf Hitler who personifies the State," said an unmarried expectant mother living at one of the numerous state-maintained luxury homes for such girls, "is that not much nobler, much grander, and much more glorious than having a home and a husband?"

"Sister Knoblauch (an official visitor) pelted the mother with questions. She wanted to know how often the mother discussed Hitler and the Hitler Youth with her four-year old. She threw out broad hints that parents who neglected to teach their children the Nazi ideology vigorously and consistently and who did not rouse in them a martial spirit were not good Germans."

At the age of six the parents' influence, such as it is, comes practically to an end. Boys at that age throughout Germany are put into uniform, and both in school and out of school are drilled and lectured on Nazi ideology. They are given long marches to make them hard.

In a reading class for small boys a teacher of sixty was making his class learn a German poem showing that in nature the strong always overcome the weak and show no mercy. "Life and nature respect only the strong and big," he said, "Germany will be strong. The Fuehrer will make it so strong it can go out and attack any foe the wide world over."

In a geography class for boys of nine: "The male teacher's voice got mysterious. 'Roosevelt he calls himself. But his real name is Rosenfeldt. What does that shew you?' 'He's a Jew,' shouted the class."

Boys under ten "all study military geography, not only of all Europe, but of Asia, Africa and the United States."

"In the presence of this bloodflag which represents our Fuehrer I swear to devote all my energies, all my strength to the saviour of our country, Adolf Hitler. I am willing and ready to give up my life for him," swore in unison two hundred boys of ten at the solemn ceremony of being made Jungvolk. The ceremony was staged at an old castle at sunrise.

It was a class of little girls, shortly before the invasion of Poland. "'Poles', shouted the middle-aged woman teacher, 'Poles! Czechs! Frenchmen! *Die Englaender!* All equally ugly. They all hate Germany. . . . They should all be wiped off the face of the earth. Beasts. That's what they are: Beasts!'"

"She kneels down by her cot and prays", the old housemother of a young girls' holiday camp said of one of the girls, "Beautiful prayers they are—in which she offers the bodies and souls of all the girls to Hitler."

"Hitler—?"

"Yes, of course. . . . You didn't think she was praying to the Old Testament God, did you?"

A war game. A "prisoner" was brought into headquarters. "His hands were tied behind him so firmly that the wrists were swollen. He was gagged. . . . and his eyes pasted shut. He was kicked along and called foul names." The leader said, "His boys might as well get accustomed to seeing other human beings suffer. They would see plenty of that in the coming struggles which Germany would soon wage."

"Could we (Americans) not see that Germany was the future ruler of the world?" said a Hitler Youth boy to the author.

A university class of young men, with a few women students, is on a close-of-session picnic.

"I noticed that Herr Franzen carried a rucksack. This Storm Trooper was about twenty-five, had fanatical black eyes and a vibrant voice. He had been a sort of leader all semester."

"Slowly we hiked through the pine woods, until we came to a very lovely spot. There we settled down to rest. Near sunset Franzen suddenly called '*Achtung, Achtung.*' Everybody sat up. Franzen launched into a lecture on the purity of the German race, the new order in the Third Reich, and extolled the sacredness of Hitler's ideology, which had replaced every religion and every form of thought in the world."

"His voice rose as he said:

"'To show how we despise (*verachten*) all the cults of the world except the ideology of Hitler, we will close the semester with a rite. It will impress on us all that fire and destruction will be the end of those who do not think as we do.' Dramatically he lifted a series of books from his knapsack. He announced their names. The first was a Talmud—'Despicable book of a despicable race.' He

spat on it, and passed it round the circle of students. They spat on it. When the book came back to Franzen, he placed it on a small pile of pine branches, and poured gasoline over it out of a bottle.

"Next came a Koran. It received similar treatment. Then followed a copy of the works of Shakespeare; a copy of the Treaty of Versailles; a Life of Stalin. The last book was a Bible.

"It grew very still there in the forest. Franzen lifted his voice in the Hitler salute, and shouted, 'Thus we treat everything that defies us!'

"He snapped a cigarette lighter and applied its flame to the heap. Thick black smoke curled into the darkening sky. The group rose and burst into the *Deutschland Lied*, and the *Horst Wessel* song.

"The semester was ended."

With infinite patience and tact, with great industry and great courage, the author amassed the facts he presents to us in this book. He has left us no room for illusions, for lazy optimism.

In a few short extracts it is impossible to give anything approaching a complete idea of what the book contains. The more gruesome side for instance has not been touched upon, such as the "oval, well-illuminated operating room"—one of many—where six doctors work, four days a week, sterilising women, many of them admittedly for political reasons; or the "plump little girl" with pigtails who was pursued and brutally assaulted by the rest of her class, because she had ventured the opinion that one of their companions who was not able to be with them ought not to be having a baby. "She did not need to be married to have a baby. They were all going to have babies when they were just a little older."

After all, it is the spiritual trouble that is at the root of such things and that is the real evil, the real danger. This worship of blood, of race, and of the Fuehrer is well on the way to becoming a religion, which generations may not serve to bring to an end. In Italy, four years ago, young soldiers were singing "Fascist hymns" addressed to Mussolini. But Italians are too well balanced to go to extremes about anything, even religion, and today one may suppose their idol will have lost prestige sufficiently to remove the danger of a permanent cult being established. With Hitler it is different. Young Germany is in deadly earnest. And a certain transfer seems to have taken place of both terminology and sentiment from the Christian to the Hitler faith. At a pre-school nursery the author found a "group of boys hardly able to talk" being taught to sing, "We love our Fuehrer; We follow our Fuehrer; We believe in our Fuehrer; We live for our Fuehrer; We die for our Fuehrer."

The word "saviour" is in common use—sometimes followed by "of Germany," sometimes not. "Adolf Hitler is our saviour. . . . Our Hitler is our Lord," sang young boys on a mountain top at midnight of June 20, as they celebrated the Festival of the Sun. "Adolf Hitler is our Sun," shouted the leader, and then, "while drums rolled with deep rumbling thunder," the boys swore "I consecrate my life to Hitler. . . . the saviour, the Fuehrer." "We'll march for Hitler. . . . with the flag of youth, Into all eternity. . . . Yes, the banner of Hitler will outlast death," sang a company of girls on a holiday.

The greatest danger just now from the spiritual point of

view would seem to be that of the nation's idol meeting a sudden end by violence. Hitler might then become the martyred founder of the pure Nordic religion, with shrines and pilgrimages and prayers; or a tribal god with pagan festivals on mountain tops; but to his more passionate followers he might still be their great hero, whose 'soul was marching on,' and who must be fittingly avenged by yet more slaughter and worse chaos. If, on the other hand, Hitler were, like Mussolini, to lose prestige through repeated failure, ending in total collapse, the spell might possibly be broken. But, as the author points out, it is not too certain that this result would follow. A new human type has been created, whose reactions to any given set of circumstances cannot safely be predicted; and, whatever happens to the Fuehrer and his armies, there will still remain those millions of youths and boys, who, from the time they could lisp the name of Hitler, have had dinned into them in every class of every school subject and in the whole of their out-of-school hours, the ideology of the Nazi party; children who have never played games except war games and spy games; whose school songs have been exclusively about war, revenge and conquest; who have never been allowed or have even had the time to think; who have never been allowed to read anything except Nazi propaganda books; whose teachers have harangued them from day to day with tendentious screeds of false history and false science (in most classes no text books are used), thus keeping their patriotism at white heat and the scholars in a constant state of nervous tension. We all remember how the Norwegians, who are a well-read and well-educated people, expressed their amazement after the German invasion at the crass ignorance of the young Nazis who were placed in authority over them. Even professional training has been sacrificed. General Doctor Wolff, Chief of the German Department of Hygiene and Sanitation, last winter is reported to have "emphatically declared that the medical and sanitary preparations for war on the Eastern front were totally insufficient. Dr. Wolff put the blame for the failure on Dr. Conti, Chief of German physicians, who during the course on medical and sanitarian preparedness gave more interest to ideological teachings than to practical instruction." (*S. A. Medical Journal*. September 12, 1942).

What can be done after the war with those millions of densely ignorant children and young people, nurtured in brutality and fanaticism, everyone of whom has sworn the most solemn oath at the age of six, and again at ten, at fourteen and repeatedly in his later teens, that he will give his life—not for righteousness sake, not simply for his country's sake, but for one man, whom he is pledged in the most binding manner to obey unquestioningly? In Nazi Germany Christianity has been sabotaged. But, after all, these deluded children are not in any way to blame. They have followed the only light that was given them, lurid though it has been. After the military collapse there may be a great reaction. Young minds may be disillusioned and young hearts opened to the gentle influences of our sweet faith. Then will be required spiritual leadership of the finest quality from all the Christian Churches. If, when the time comes, the Churches are able to give this leadership in a spirit of friendly co-operation—abandoning the spirit of rivalry and competition to its place in the dead past—they will vindicate their own genuineness and be equipped with new power. N. M.

Which is it to be?

I HAVE read Mr. Maurice Webb's article on "Adult Education in South Africa" in a recent issue of *Race Relations* with a great deal of interest and a fair amount of curiosity regarding the suggestions he has put forward on how to deal with this question and how far those suggestions can be put into practical use, and I, as one who for more than forty years in South Africa has taken an active interest in Education, generally, and in African Education in particular, wish to set down here, for what they are worth, my own ideas concerning some of the points at issue.

There are two classes, as set out by Mr. Webb, to be considered—European and Non-European—and I'll take them in that order.

EUROPEAN ADULT EDUCATION IN SOUTH AFRICA.

In my opinion there is little to find fault with here in the provision made by the Government. Based on a generous scheme of compulsory and free Primary Education, there are, for adolescents and adults wishing to carry on their education further in general and technical subjects, numerous technical colleges, housed in wonderfully fine and well-equipped buildings; almost too many universities and university colleges for such a small community as ours, and in many large towns night and extension classes conducted by skilful and competent teachers, and I believe there are, too, in those same towns, what Mr. Webb desires there should be, societies for cultural instruction and practice. There are, also, no large towns and very few small villages without their public libraries and most of these are Government-aided.

The fountains of knowledge are there; but will *all* the "horses" drink when they are led to them? I'm afraid they will not! During a debate on Native Education at the Christian Reconstruction Conference recently held at Fort Hare, Mr. D. Malcolm, Chief Inspector of Native Education in the Natal Education Department, said that the indifference and apathy of the Native people was a big contributory factor in the lack of education among them. I fear the same is equally true of some European adults—we find apathy and indifference among them, too!

Some European adolescents and adults who attend technical college extension classes do so under compulsion, i.e. a certain minimum attendance is insisted on in certain apprenticeship agreements. And, if you seek information concerning these students from the teachers engaged in teaching them, you will be told that there are two sets among them viz:—those who are out to make the most of the educational opportunities provided, and those who attend merely because they have to and are utterly indifferent to the teaching given. When this second set have completed the minimum attendance required they disappear and are seen no more that season in that class. Furthermore, if the teacher in charge is a good disciplinarian, quiet reigns in the classroom and the indifferent ones merely "sit and think" or "just sit." But, should the discipline be lax, many of this set make themselves an intolerable nuisance to both their teacher and their fellow students who really do desire to get on.

And is there not still to be found an appreciable percent-

age in our universities of students who are there for any other purpose but that of study?

"Wouldn't *peace* be lovely, with all that money spent on it?" says a writer in *Dublin Opinion*.

It would be, if human nature were perfect and the European adult as avid for education and cultural progress as this article in *Race Relations* would have us believe he is!

NATIVE ADULT EDUCATION.

Non-European Education is in another category altogether; but before proceeding to set down my ideas concerning this, I would like to consider, for a moment or two, what Mr. Webb really means by Non-European. Throughout his article he never uses the word, "Coloured" but often speaks of Native and Natives, so it is only reasonable to assume that he really means African when he writes "Non-European," and my remarks here will be based on that assumption.

It is common knowledge that comparatively little help in the form of grants, salary subsidies, provision of buildings and equipment has been provided by the Government and public bodies for the advancement of African Education. Of late years, it is true that the flow of funds from these responsible Authorities has increased many fold; but, in spite of that, the percentage of the African people who have been able to benefit from this increase is lamentably small.

Some of the statements in Mr. Webb's article that I found extremely interesting are those in which he tells us of bands of volunteer students, groups of hard-worked teachers, and other well-wishers of the African who give their well-earned leisure time and their energy and skill to running night schools for him. The same is also true of what he says of Municipalities—one of which, Durban, he names—which are now alive to their responsibilities towards the African. Durban, we are told, has established a night school (in which over 2,000 Africans are enrolled) financed out of Native Revenue Account and administered by the Provincial Education Authority.

That is just as it should be—this realisation that the African is our neighbour and needs our help—only much more so!

But one very great cause for rejoicing here, to me, is not so much the fact that such schools are being established as that these activities are a mark of definite progress in the breaking down of colour prejudice. And, further, when one takes into consideration the fact that many of these voluntary workers in African night schools are members of a community in which colour prejudice is usually strong, the situation is more refreshing and encouraging still. All honour to those of our fellow men who have so bravely cut themselves adrift from the influence of such retarding tradition!

And now there is one aspect of this question that I would like to call attention to, viz:—that all this voluntary work, commendable as it is, merely touches the barest fringe of the evil. Mr. Webb emphasises the magnitude of the undertaking *he* is urging. "Certainly over 90% of the adult Non-Europeans," he says, are illiterate as he defines illiteracy, and he adds "It is against this great mass of illiteracy, or near-illiteracy, that the adult educational programme *must first be directed*." Now here is outlined

a huge programme—90% of the adult population—needing the expenditure of an immense sum of money if it is to be carried out to any worth-while extent.

But the African child has had so far no adequate provision for education made for him such as has been made for Europeans, and, as already stated the *funds available for the whole of African Education are meagre and strictly limited*.

So, unfortunately, we are faced with the making of a desperate choice, and there are two claimants for help, viz :—

First, the African adult, handicapped by age, lack of educational background, adverse environment, and more or less set in his ways of thought, and who must unlearn much before he can even begin to learn what will be of practical use to him in his maturing life, and the

Second, the African child of school-going age, eager to learn, pliant and malleable.

Are we justified in urging the diversion of even one penny of the inadequate funds available for African Education from the cause of the *child* to that of the *adult*?

There is the *child* in his hundreds of thousands outside the Native schools. He is, in the main, unemployable, which cannot be said of the adult : he has nothing much to do except to get into mischief and be a cause of worry to all concerned—his parents, his community, his Church, and the State at large—a valuable asset going to waste !

What he is voicelessly clamouring for is more schools, many, many more and better schools ; for more teachers, better teachers, teachers whose living conditions have been improved far beyond all present expectation, and in consequence find contentment and happiness in their work and, by that token, are so much the keener and the more enthusiastic.

Why disperse and divide our forces, such as they are, in attempting to carry out two aims when the means at our disposal are not sufficient even for one ?

The African *child* provides the *only sure foundation* on which to build the future race ; why not then concentrate all we have now on him ?

W.J.B.

Universal Week of Prayer

Topics for Universal and United Prayer.—Sunday, January 3rd, to Sunday, January 10th, 1943.

Sunday, January 3rd, 1943

Texts Suggested for Sermons and Addresses

“As the Father hath sent me, even so send I you.” John xx. 21.

“Ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost parts of the earth.” Acts i. 8.

“Wherefore, sirs, be of good cheer : for I believe God.” Acts xxvii. 25.

“Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” Eph. ii. 19.

MONDAY, JANUARY 4th, 1943

Our Christian Heritage

Thanksgiving :

For the gift of God in Christ.

For the coming of Christianity to our own land.

For those from whom we first learnt of Christ.

Confession :

Of our failure to bear our personal witness to Christ.

Of our failure to live up to our inheritance, and to express

Christianity in our corporate life.

Prayer :

That we may listen for God's call in this new day.

That we may have the same insight and courage as our fathers showed.

That we may have world wide spiritual revival through the outpouring of the Holy Spirit.

Scripture Readings : Luke iv. 1-12 ; Matt. xvi. 13-20 ; Isaiah lv. 1-7 ; Psalm xxiii.

TUESDAY, JANUARY 5th, 1943

The Fact of the World Church

Thanksgiving :

For the expansion of the Christian Church throughout the world.

For the emergence of the younger Churches.

For the fellowship of Christian people across the world.

Confession :

Of our parochial spirit in a day of world movements.

Of our forgetfulness of our fellow-Christians in other lands.

Of our failure to make young people aware of the World Church.

Prayer :

That the world Church may become a fit instrument of God's redeeming purpose, and may fearlessly proclaim God's Word and apply it to the circumstances of our day.

That God will revive His Church, beginning in our own hearts.

Scripture Readings : Isaiah xix. 19-25 ; Eph. iii. 14-21 ; John xx. 14-21.

WEDNESDAY, JANUARY 6th, 1943

God's Answer to a War-divided World

Thanksgiving :

For the fact that the Church has not broken under the strain of war.

For the sense of oneness in the family of Christ.

For the loyalty of men and women to Christ under pressure and persecution.

Confession :

Of our continuing unhappy divisions and forgetfulness of the Lordship of Christ.

Of suspicion and rivalry in our international relations.

Prayer :

That the Christian Church may be the unifying bond between the nations.

That the governments and rulers of the world may realise their responsibility to God.

That freedom of conscience and worship and witness may be granted to all peoples.

Scripture Reading : 1 Cor. iii. 3-9 ; Eph. ii. 11-22 ; Rev. iii. 14-21.

THURSDAY, JANUARY 7th, 1943*Evangelisation on a World Front**Thanksgiving :*

For the great Commission to preach the Gospel to all nations.

For the pioneers, heroes and martyrs of the faith.

For the new call to preach Christ and Him Crucified that is coming in these days of world-agony.

Confession :

Of our failure to spread the glorious Gospel of the Blessed God more fully.

Of our share of responsibility for the growth of anti-Christian movements.

Of our slackness when lands are still unevangelised and Churches unenterprising.

Prayer :

That Divine grace may be given to the persecuted Churches of Europe and Asia.

That Christ may be lifted up to draw all men unto Him.

That the Churches of every land may unite in a determined effort to offer Christ to a needy world.

Scripture Reading : 1 Chron. xvi. 23-34 ; Matt. x. 16-22 ; Acts i. 1-9.

FRIDAY, JANUARY 8th, 1943*Youth Movements : Home Life and Education**Thanksgiving :*

For the fresh spirit and high idealism of youth.

For the precious gift of a Christian home.

For the knowledge of God through education and companionship.

Confession :

Of the religious poverty of our home life.

Of our failure to win the idealism of youth for Christ.

Of our failure to make education truly Christian.

Prayer :

That the opportunity presented by the new interest of youth may be fully grasped.

That the Christian view of family life may prevail in the world.

That teachers everywhere may learn of Christ.

Scripture Readings : 1 Sam. iii. 1-10 ; Prov. iv. 10-27 ; Matt. xviii. 1-14.

SATURDAY, JANUARY 9th, 1943*The Final Victory : Evangelisation at Home, and among the Jews**Thanksgiving :*

That the ultimate victory is with Christ.

That the Christian Church is facing its world task with new seriousness.

That there is growing concern for the evangelisation of the Jews.

Confession :

Of our neglect of the heathen at our own doors.

Of our indifference to social injustice and economic exploitation.

Of the spread of anti-Semitism and racial discrimination.

Prayer :

That our own country may enthrone Christ.

That Jew and Gentile alike may bow the knee to Christ.

That all barriers may be beaten down and Christ be all and in all.

Scripture Readings : Psalm lxxii ; Luke iv. 16-21 ; Rom. x. 1-13.

On Sunday, January 10th, sermons will be preached in many Churches on Christian Unity, with corresponding arrangements for united Communion in accordance with the principles and regulations of the several Denominations.

* * * *

(Issued by the World's Evangelical Alliance).

Our Readers' Views

CHRISTIAN RECONSTRUCTION.

To the Editor, *The South African Outlook*.

Sir,—In your October issue there is a valuable letter from one who signs himself "Inquirer," pointing out that my article in the September issue emphasises man's relation to man and neglects his prior relation to God. I hope that the second part of my essay, printed in the October number, has partly satisfied "Inquirer," and that I can complete the process now.

The fruits of a tree result from the nature of the tree, and the tree depends on roots in good soil. But we judge the tree by its fruit, not by digging down to examine its roots. We must be "rooted in Christ," and in that sense our relation to God is prior. But we are judged, even by Christ Himself, according to our "fruits"—that is, our relations to men. No matter how enthusiastically and sincerely a man can talk to me about the joy of having his roots in Christ, I shall quote to him Matt. 7 : 21-23. In my articles I was concerned to protest against a false estimate of the relative worth of different kinds of "fruits," not to compare the priority of fruits and roots!—I am, etc.,

DAVID N. BANDEY.

* * * *

DOMIRA : LOVEDALE

To the Editor, *The South African Outlook*.

Sir,—I was much interested in reading the contribution of "T.A." under the above heading in the October *Outlook*. Built as it was by Captain Stretch over 100 years ago it is well described by "T.A." as a "quaint old thatched house built of stone"; I have more than once passed its door. It is historically interesting and is more-over one of the oldest buildings at Lovedale and I am glad to know that it is still habitable. Captain Charles Lenox Stretch married a daughter of Robert Hart, the Laird and founder of the Glen Avon Estate near Somerset East. Another daughter—Margaret—married the Reverend Richard Birt of Peulton. The two devoted Missionaries lived to see their Jubilee and their graves lie side by side beside the Peulton Church. My mother was the daughter of Margaret Birt (born Hart) and Mrs. C. L. Stretch was her aunt and my great-aunt. I have a distinct recollection of Captain Stretch in my boyhood days. Captain Stretch was a tall soldierly man of great strength of will and purpose and of deep religious feeling. He was especially chosen for the work assigned to him by Government and it is gratifying to know from "T.A." "that from all accounts he was a great success and did much good." The old house of Domira was important once. May T.A. spend many happy days in it is the wish of the writer.—I am, etc.,

R. W. ROSE-INNES.

New Books.

Salmagundi by R.M. Titlestad (Van Schaik 6/6)

Here is a notable addition to South African poetry. It is a first volume by Prof. Titlestad of Potchefstroom University College and it is to be followed by two other volumes of poetry and prose.

These poems are doubly welcome in these roaring times. There is a well of quietness in them in which tired and troubled readers may lave their brows and there is the delight of musical language amply descriptive. The poems are short but are rich in literary reminiscence and in faun-like humour. The War sounds but distantly.

Description of nature falls easily from the poet's lips;

.....the whistling wind
With shard-like scraping, flutter of crisp leaves
And moaning sedge,
Seems, through the oscillations of the tides,
To teem with sorrows and recorded sighs.

A particularly fine example of this gift is *Storm Prelude*, an allegory depicting the coming of a storm to relieve a blasted country-side:

Damp dolorous mildew, even that were better,
Rank, raw and rifling in the nest of plenty—
Rotten excess—than this, this dreadful doom,
This droughty breath and brimstone blast of dire
Combustion universal and entire, this fire
That rides the gulfs of air whence life has fled
And flickers fumeless in the voided vault.

The roaring wind mows down the brittle grass.
The grovelling shrubs and agonising trees
Writhe antic under the bewildered moon.

O cool and comely rain, O powerful
And gracious in your onslaught, much desired.
The petals love you, welcoming the sting
That rends their seared silk.

There is a pleasing lilt in some of the verses, as in
Whoso, grown old, would travel again
The uncut fields of his boyhood's grain

Knowing once more their summerlike joy,
Reaping surprised their measure of pain,

Fortunate man if he finds an inn
With a feeble fire to warm his shin,
And a squalid wall with flickering shows
To mock the flames of his origin.

Still more beautiful is it in *Possession*:

Build so, Creator,
Preserver, Lord,
That house within me
Of pure accord,
Not builded with hands
Yet built on rock
Which stands the tempest
And ocean's shock.
With heavenly timber
And masonry
Composed and covered
My house should be.

This and others have, as well as pleasing numbers, a sense of "human mystery divine" which will attract the mind to a frequent return to this "spiritual ground watered with unforced tears."

If the reader feels the need of more open-mouthed laughter he may turn to the *Obstreperous Bather in Wales* (Let Grill be Grill and have his hoggish mind).

O fat bland-blubber in the shallows wallowing,
Incessantly talking in bilge-water accents.

D.J.D.

The Distraught Airman and Other Wartime Verses,
by Francis Carey Slater. Price 1/-.

These are days when we ought all to read more poetry, especially poetry such as this, where the deep, healing things of nature are joined with the stern realities of our time, so that while we are rested it is no mere "escape" but a source of inspiration and renewal. The eighteen poems present a wonderful variety of theme and form and reveal again how much the poet is master both of subject and of metres. The poem which gives its title to the booklet could have been written only by a master-hand, while some of the shorter poems are unusually poignant. We know of no tribute to General Smuts more satisfying than "Die Oubaas." We forbear to quote as there seems only one thing to do with such a publication—to read it, as we have done, several times and to linger over its lines.

The whole income from sales is being contributed by the author to the funds of Britain's Babies Guild, 50 Strand Street, Cape Town. Copies may be obtained from the Bookstore, Lovedale, C.P.

R.H.W.S.

A Book of Devotion. (Johannesburg and District Sunday School Union P.O. Box 3082, Johannesburg 6d.).

This booklet is largely the work of the Rev. Dr. J. Bruce Gardiner, and this itself is a guarantee of its quality. It is intended to help young people in their daily private devotions. There is provided a reading lesson and a prayer for morning and a reading lesson and a prayer for evening throughout the days of a month. There are also other special prayers and various aids to devotion. The booklet shows constant understanding of the mind and of the needs of youth, and we trust that it will find its way to multitudes of those for whom it is intended, for it would lead to a true enrichment of the spiritual life of young South Africa. The price is only 6d, and copies may be had from the Johannesburg Sunday School Union or from the Lovedale Bookstore.

R.H.W.S.

IziHlobo ZomNtu. (Animal Welfare Society, 48 pages).

This is a little booklet prepared by Miss Elizabeth Imray of All Saints from the talks given by the Animal Welfare Society of South Africa. Lessons of practical kindness to domestic animals are taught in this book in a very interesting manner. Useful hints under the guise of entertaining stories are given about the proper care of fowls, dogs, cows and horses. While carried away by the story the reader will find that useful information about the humane treatment of these animals is imbibed. There is also a chapter about the birds that are the friends of man and those that are his enemies. The book is freely illustrated with drawings that summarise the teaching given. One hopes that the booklet will soon be enlarged to include teaching about the treatment of the cat, goat and sheep. The book is written in the New Orthography and in good Xhosa. It is one of those booklets which ought to be in the hands of all African boys and girls.

J.J.R.J.

Tales from Chalmers, by Joyce Reason. (Livingstone Press, London: 3/6.)

Here is a popularly written account of the life and

martyr death of James Chalmers, the Papaun missionary pioneer. Chalmers' story is one of the romances of missionary endeavour, but many would hold that the man was greater than his works, for his personality was cast in an unusual mould. The story is told for children, and with its coloured and other illustrations, would make an inspiring gift.

Sermon in Shorts, by Geoffrey Hoyland (S.C.M. 3/6)

This is a collection of excellent little sermons. They are vital, pointed, slangy, jocular. The sermons were given to the boys of an English Prep. school; therein lies their strength and their weakness. They are good because doubtless they achieved their purpose of making the Gospel real to small boys. But in idiom, background and content they are so essentially English that almost certainly they could not be transplanted to South Africa. Anyone who has to address English-speaking boys might find the book valuable. It would prove interesting but not very helpful to those whose congregations are Afrikaans-speaking or African.

W. M. M.

Living Under Tension: Sermons on Christianity

Today, by H. E. Fosdick (S. C. M. Press: 7/6.)

A volume of sermons by Dr. Fosdick is always welcome. There is something distinctive in his style and "attack" which sets him apart from other preachers, so that even if there were no name on the title-page the authorship could not be hid. This volume has a specially distinctive quality, because Dr. Fosdick as a confirmed pacifist is not fully in accord with the views of most of his countrymen, though he is a great lover of his nation and is not blind to the iniquity of Axis methods. Some of the sermons such as, "The Modern World's Rediscovery of Sin," seem to come nearer to the heart of the old Gospel than many of his former utterances, though on the other hand there are those that are not merely away from the centre of the Faith but very much on the circumference and some even beyond it.

R.H.W.S.

Five Points for Africans, by Margaret Wrong (Livingstone Press, London, 2/6d.)

Miss Wrong endorses the well-known five standards laid down by leading English churchmen for the testing of economic situations and proposals. She holds that each of the five points must be made more definite in terms of the life of particular communities. The aim of this book is to consider them in relation to the life of African peoples. Thus we have a survey of African family life, of economics, education, racial questions and opportunity. A useful Appendix gives the populations of the various African Territories.

OTHER BOOKS RECEIVED

World Issues, *The Colonies*, by Margery Perham, (The Livingstone Press, 3d.)

World Issues, *Japan To-Day*, by C. J. Stranks, (The Livingstone Press, 3d.)

OUTLOOK SUBSCRIPTIONS

Subscribers to *The Outlook* can save our time, account forms, stamps and envelopes by paying subscriptions in advance. A subscription paid in advance is also a token of appreciation.

The late Rev. Y. Mbali.

The General Assembly of the Bantu Presbyterian Church held at Umtata about a month ago was shadowed by the death of one of its outstanding members, the Rev. Y. Mbali. Mr. Mbali, a former student of Lovedale, was ordained to the ministry in 1898. At the time of his death he was minister in Gillespie Congregation, Mount Ayliff, but a large part of his ministry was spent at Ndakana, Nqamakwe. Within two years of the founding of the Bantu Presbyterian Church he was appointed Moderator of the General Assembly, the first African to be so appointed. So greatly was he esteemed that he was elected to the chair again in 1938. Of a modest and retiring disposition, he possessed great force of character and was extremely sound in judgment. Wherever his lot was cast, he sweetened the life about him. We have been reading the address that was given by his "father in God," the Rev. William Stuart at the time of Mr. Mbali's ordination. It is seldom that the ideals set before a young minister are so completely fulfilled as they were in Mr. Mbali's career. We trust that some of his close fellow-labourers will pay fitting tribute to his memory.

R. H. W. S.

Fort Hare and Lovedale Notes

Visitors to Lovedale during October have included Miss Moir, Gold Coast; the Bishop of Lebombo; Mr. Hobson, Chief Inspector of Native Education; Mr. Pope, Inspector of Schools; Mr. Dovey, Inspector of Woodwork; Corp. F. van Niekerk; Prof. and Mrs. Winter-Moore; Miss Giles; Mrs. Gibb; Nurse D. Cooke, Blantyre; Miss M. E. Hunter of the Cameroons; and Miss Exley.

It was with much regret that Lovedale learned in mid-October of the death of Mr. J. P. Hermanus, Idutywa. Mr. Hermanus was a distinguished student in Lovedale about thirty years ago and in recent years was President of the Former Students Association. Sincere sympathy is extended to the bereaved family.

African Teachers' Conference in Southern Rhodesia.

The first conference of the African Teachers' Association was held recently in Salisbury when the Minister of Native Affairs, Mr. R. C. Tredgold, emphasised the high importance of educating the African and the need for both White and Black to work together harmoniously. Addresses were also given by the Bishop of Southern Rhodesia, the Director of Native Education, Mr. G. Stark, Mr. L. B. Fereday, M.P., and by Mr. G. D. Mhlanga, President of the Association. In his presidential address, Mr. Mhlanga said that although African education had made much progress in the past two years, it was suffering severely from lack of funds. Mr. Mhlanga is an ex-Lovedale and Fort Hare Student.

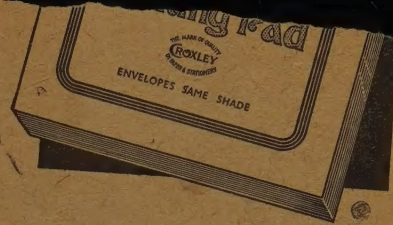
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